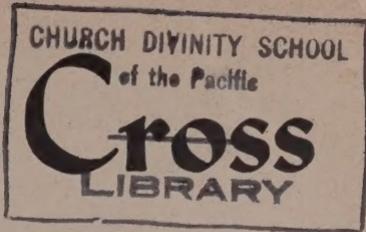


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# The Holy Cross Magazine

July

1948



## To Seek and To Save

By JOHN S. BALDWIN, O.H.C.

**A**RE you saved?" cried the eager young visitor as soon as the door was open. "Oh, dear me, no!—we're Episcopalians!"

But what *should* the lady of the house have said? She had not gone through any emotional upheaval carrying her suddenly from darkness to light—which is what the revivalists mean by "being saved." Neither had she died and gone to heaven—which is what we Catholics mean. What then was she to say?

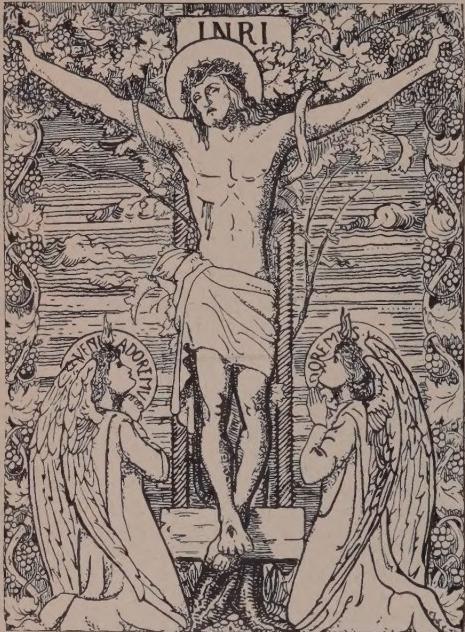
Perhaps the simplest way to get at the answer is to contrast the two words "save" and "help". In our common usage, what is the difference between them? You *help* a person who is carrying a heavy box: but if he is going down the third time you plunge in and *save* him. You *help* him weed his garden, haul his boat ashore, change his tire: you *save* him from being run over or burned to death. You *help* your boy with his algebra: when he reaches for the charged wire you shout and *save* him. What is the distinction? Obviously, "help" implies that

each of you does *part*—you help him and he too "helps himself." If he is too far gone for that, if you have to do it all, if but for you he is done for, then you use "save."

Which should we use about our faults? Do we need God's *help* to overcome them? Or have they got such a grip that we need to be *saved*?

Most Americans would answer at once, "Oh, it isn't as bad as all that. Of course I have faults. But they are not out of my control. I am not on the brink of any moral precipice. I shall never wake up in the gutter or the jail. I can solve my own problems. All I ever need is *help*."

Unfortunately it is not so simple. It may well be that we have no very dreadful faults—now. We are not swept off our feet every so often by an insane impulse to murder, steal, or rape. We are not cases for the psychiatrist. Nevertheless, if we look inside closely and honestly, we shall have to admit that *seeds* are there of many things. Indeed, to be completely honest, there isn't any fault that isn't there in *germ*. What if those



germs were suddenly to multiply? That has happened to others as good as we are. They have been taken unawares. Might not we?

Nor is this just a possibility. Can we not remember moments of our own when all that was ugly, all that was mean, all that was bitter and hateful surged up within us, and there seemed to be nothing we could do against it? If so, we have had our warning. That is what human nature is like. It was not meant to be like that. But it is like that now. There are things within us that we ourselves cannot stop.

Indeed "trying to stop" is often our biggest blunder. The worst thing to do on an icy road is to jam on the brakes. Alas, the moral brakes work the same way. We cannot cure ourselves. We can try to. We can use patent medicines and make our sickness worse. But we cannot cure it. Only God can do that. We can rush downstairs with the crowd and jam against the exit door, and it is our own rush that keeps us from getting it open. We are our own worst enemies. We need God. And we need Him, not to help, but to save.

The Bible recognizes this. God loves us

all. But we are not in the state in which He meant us to be. "Behold I was shapen in wickedness, and in sin hath my mother conceived me." We "must be born again." For at our birth we, like the Ephesians, were "without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope without God." We were "alienated from the life of God." We were "far off." We needed to be "reconciled." We were "lost" and the Son of Man came "to seek and to save the lost." His very Name means "Saviour;" for "Christ Jesus came into the world to save sinners."

We need not shrink from this side of the truth. For it throws into relief the wonder of God's love. Not when we were saints, but "when we were sinners"—bent, perverted, spoiled—God loved us and gave Himself for us. He shed His blood for us even when we were bad.

Our Father Founder loved to draw this out: "Man had broken away from God, had estranged himself from his Maker and Preserver, had banished himself from his Father's home. Man felt himself orphaned and alone. Throughout the ancient world, throughout the heathen world today, there was the consciousness of a separation from the Source of truth and goodness and love; of a breach between man and God, and this was felt, to some extent at least, that the alienation was not on the side of God but on the side of man, that, as one of the Hebrew prophets said to disobedient Israel, 'Behold, the Lord's hand is not shortened that it cannot save; neither His ear heavy that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.'

"Yet while man has been more or less aware of his need of God, and that his separation is due to his own selfishness and sin, nevertheless man has been convinced by ever-renewed failures and disappointments that he cannot free himself from sin, cannot remove the handicap of guilt, cannot by himself regain a knowledge of God, cannot rehabituate his own nature, cannot abolish the

estrangement and thereby return to the longed for fellowship and union with God."

Again in his Easter sermon Father Huntington says: "What, then, is *spiritual death*? . . . It means not the separation of the soul from the body but of the soul from God. Man was created for union with God. That union alone constitutes true human *life* as distinguished from mere existence. To be separated from God is for man to be unable to respond to his true environment, the environment of that spiritual world in which he was made to find his satisfaction and his joy. In such separation, man becomes like the eye without light, the lungs without air, the body without food. What causes such separation? Only one condition, a state of mortal sin. And sin is man's own act. Nothing from outside man can separate him from his true life of union with God. God will not cause such separation; Satan cannot cause it; only man can alienate himself from his Father in Heaven . . . Yet man, the whole human race, has brought himself into this state of sin. 'The whole world lieth in wickedness.' By his great transgression man has wrenched himself from the source of his true life in God. To the prophetic vision humanity lay, like a corpse, with the death-cloth on its face, the veil spread upon all nations.' Each human soul as it comes into the world, being a member of a ruined race, is born dead, born in a 'state of sin', of separation from the life of God. This is what the Apostle makes so exceedingly plain in his Epistle to the Church in Ephesus. He does not begin with man under the slavery of sin, but, in the purpose of God, created for life and freedom. He hath chosen us in Him [in Christ] before the foundation of the world that we should be holy and without blame before Him: in love: having predestinated us unto the adoption of children . . . according to the purpose of Him who worketh all things after the counsel of His own will.' Yet the Apostle goes on to face the fact of a great disaster: 'You hath He quickened who were dead in trespasses and sins, wherein in times past we walked according to the course of this world . . . fulfilling the desires of the flesh and of the mind; and were by nature

[that is by our fallen nature] the children of wrath.' That is 'we were,' as we came into this world, 'dead in sin.' God has quickened us together with Christ, inasmuch as by Baptism we have been born again—from the grave as from a womb,—into the heavenly life. Yet even after our Baptism we may fall into 'deadly' sin, sin that cuts us off from God, sin that once more drags us down into a state of death. It was to baptized men and women that St. John wrote, 'Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.' That is why the most terrible of all things that might befall us in this world would be to die in mortal sin, for it would be to die in separation from God, with no chance of returning to Him; it would be to die into eternal death. 'The soul that sinneth it shall die.' 'There is a sin unto death.' 'That wicked man shall die in his iniquity.'

And of our creation, Father Founder wrote: "At the moment God created man, He not only brought into existence perfect



THE HOLY FACE OF LUCCA

human nature—body, mind, soul or spirit—but He also added to that human nature, as a free gift, a life above human nature, not the life of some superior being, so that man became half man, half angel, but a life which raised human nature to a superior condition, so that man while still entirely human became super-human, and his nature was super-naturalized. It was only as man was thus raised, by the free gift of God, to a state above that to which by any development of his own nature he might attain, that man could be united with God, could know God and love Him and be a partaker of His Nature, ‘enter into a true fellowship with the very life of God.’

“This supreme gift of *grace* was lost by the first man, and lost not only for himself, but for that race which was to develop from him. That first man was the head of the human race, he summed it up in himself. In losing the super-naturalized life he died to that possibility of union with God for which his nature was created. And in that loss we were all bereft. In him we died to the state of union with God, and, being dead, we cannot restore ourselves to that state. No growth of man’s natural powers will bring him back into union with God. We could not at the beginning have earned that superhuman gift; we cannot now by our own power regain it. What we need is a new Head: One who will Himself contain that Life which we have lost and who can impart it to us, so that we shall in Him become members of a new race, and so be ‘made alive,’ so be capable of union with God and be actually united with Him.

“Now God our Father desires this rehabilitation for every human soul, and it was to effect that restoration that ‘The Word was made Flesh, and dwelt among us.’ It was for this that God became man. It was for this that God was born on Christmas Day. So, in the Christmas Gospel, St.

John tells us that ‘as many as receive Him,’ as many as are by Baptism born again, taken into His Body, become incorporate with Him, ‘to them gave He power to become the sons of God . . . which we are born . . . of God.’

Such thoughts are characteristic, not only of Father Huntington, but of the Church. This is what Catholics have always taught. You will find it in our Prayer Book: “None can enter into the Kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost . . . grant to the child that which by nature he cannot have.” You will find it in the Church’s recognized theologians. You will find it even in some who are known for their speculations on the very border of Catholic thought. Thus the German Scheeben writes that grievous sin “forcibly rends” the bond of supernatural union with God. By it we struggle free from the arms of God and violently cut ourselves loose from the love that fettered us to Him. We insolently spurn God’s hand, turn our backs on Him, prefer to cut ourselves off from God. So the first man by turning away from God deprived himself (and us) of the state of union. The essence of original as of every sin is separation and estrangement from God. Adam’s sin is “the sword that rends the supernatural union.” In these phrases at least Scheeben is talking the language that Catholics have always talked.

Why dwell on it? Because this is the way to appreciate God’s love. Who is it that God loved? A race of young incarnations of Himself? Not at all. He loved a fallen race, a race separated and estranged, a race infected with selfishness, a race that is its own worst enemy, a race that needs to be saved. For this race, for us wretched sinners, He gave Himself a ransom. The Precious Blood was poured—for us!

That is why the thought of that Blood inebriates us, lifts us out of ourselves. It is because He loves us like that that we say, “Suffer me not to be separated from Thee!” It is the dread of going back on goodness like His that makes us cry, “O God, make speed to save me!”



# "Feed the Church"

BY THE RIGHT REVEREND C. AVERY MASON, S.T.D.

(Sermon preached at the consecration of The Right Reverend Francis E. I. Bloy, D.D., at St. Paul's cathedral, Los Angeles, April 21st, 1948.)

**T**AKE heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you bishops, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch and remember . . . And now, brethren, I command you to God, and to the word of his grace, which is able to build you up and give you an inheritance among all them which are sanctified. Acts 0:28-31a, 32.

My brethren, these words are really part of the only sermon Paul addressed to the Church in the Book of Acts. They are as appropriate today as they were on the occasion of their first utterance. Paul the Apostle of Jesus Christ is addressing the Church throughout all the ages. In addressing the Church he is speaking to the Bishops of Christ's Holy Catholic and Apostolic Church, the successors of the Apostles to whom the government of the Church has been entrusted. The latest of these successors is shortly to be consecrated before you yes this day by the tactful imposition of our hands in a manner which has not varied essentially in form from the days of the Apostles until the present. Therefore my brethren I ask your prayerful attention to what is being done this day in your presence, heeding both now and in days to come the words of Paul the Apostle as though time itself could be foreshortened and that Blessed Apostle were standing in this chancel speaking directly to us.

The words of the text can be divided roughly into three charges. First is a statement of truth to quicken the conscience of the Church. "Take heed therefore unto yourselves, and to all the flock over the

which the Holy Ghost hath made you bishops, to feed the Church of God, which he hath purchased with his own blood."

The second charge is a warning born of experience. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. And also of yourselves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch and remember."

The third charge is really a commendation. "And now, brethren, I command you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

These are the themes of Paul's sermon to the Church. They are the themes of this sermon.

What is the truth which Paul calls the Church to realize? Is it not that the Church must become conscious of what she is? We must become conscious of the fact that we are the Body of Christ—the physical expression of God's Purpose. This is the truth we dare not forget. We are not in terms of ultimate reality or of eternity primarily Americans, or Englishmen, white men or negroes, rich or poor, learned or ignorant, old or young, we are primarily members of Christ's Body. This is the eternal truth the Church must never forget. This is the truth individuals must remember in the face of nationalism, racial pride on both sides, arrogance of possession, pride of learning and class consciousness. This is the truth, my brethren, which can set this sorry world free from its own shackles and without it modern society has doomed itself to extinction. This is the truth shattered Christendom must recapture before it is too late. This is the truth dioceses, parishes and missions sometimes forget and when we do forget it we lose all reason for existence and have no Christian justification for being here. No one of us would savagely muti-

late the Body of Jesus Christ. We are horrified at the thought of doing so. But we do so, we maim Christ when we forget we are His Body. No one can be in the Church long without seeing the havoc wrought by individuals and groups who forget what they are. Every baptized person is a member of Christ's Body, and all those who have been confirmed by a bishop received power to work in that body. How the soul of that

body must agonize in an effort to do God will and work with a body composed members like ourselves! One is not proud of one's membership in Christ's Body if one is not proud of the truth. One accepts, rejects the truth but one is not proud of it. It is God's action on the cross where He purchased us with His most precious blood. One is not proud of the fact that he was purchased by the murderous death of Jesus Christ on Calvary. The facts are the facts and we of the Holy Catholic and Apostolic Church who call ourselves Episcopalians must never forget that we are first and foremost of Christ's Body.

If we are of the Body of Christ, then quite obviously that body has various functions and features. The function of the Episcopate is that of overseer. It is to see to that the Body is kept intact by feeding it the truth. To use another figure, Apostolic Succession is the bone structure of the Body of Christ, a Body which is nineteen hundred years old. The sacred ministry never dies so long as life exists in the Body. As one of your priests put it "The Bishop never dies" any more than part of a natural man's bone structure dies during human life. The person who is to be consecrated bishop this day by the operation of the Holy Ghost becomes an integral part of the bone structure of Christ's Body. It is God's action not his. This man and we become the instruments through which God acts.

As a Bishop he is to feed the truth to that portion of the Church committed to his care. His personal opinions are of almost no consequence and his value depends upon the clarity and charity with which he feeds the truth to his flock. To the clergy he must ever hold up the truth of ordination vows. To the laity he must hold up the vows of Baptism and Confirmation; tolerating no nonsense about loose interpretations but rather steadfastly calling himself and his whole flock to a consciousness of what they are as members of Christ's Body. The sloppy and sentimental thinking about Holy Orders and church membership prevailing in our day works havoc in the Church, and causes the man on the street to wonder at



ST. JAMES (July 25)

(Courtesy of the Metropolitan Museum of Art)

the double standard of profession and action. On the other hand as Bishop he is to feed the flock with the truth of God's love, reminding himself always that the compassionate love of Christ for humanity meant death on the cross.

But lest we forget it, and too often we have, the Bishop must hold aloft the truth that the only purpose the Body has is to carry out the dictates of the mind; to wear self out, to spend itself, to exhaust itself in doing the will of the mind which is Christ. We of the Church are not to save ourselves but to lose ourselves in His service.

"Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you Bishops, to feed the Church of God which He hath purchased with His own blood."

The second charge of Paul to the Church was a warning to take heed to the enemies without and within. How well Paul knew human nature! He knew the world would attack the Church most fiercely when it was acting most perfectly as the Body of Christ. How timeless his words are; it is as though he were speaking to the modern "doodlers" who equate being a churchman with keeping up with the moral standards of their neighbors. He must have known that the secular world would try to buy off the Church, that privileged citizens would try to buy the comforting cloak of respectability from the Church for loose living, that underprivileged citizens would wave a Christian banner to cover their lust for the possessions of others, and that thousands would try to force the doctrine that man and not God is supreme. But these attacks from without are nothing as compared with the attacks from within the Body of Christ.

About half of America is professedly Christian, but in the face of grave national moral issues these Christians remain inarticulate under the pretext that separation of Church and State must be preserved. Whereas any one who reads our history knows that the founding fathers did not coin the phrase separation of church and state in order to turn this nation over to atheists and unbelievers. It is the duty of the



SAMUEL SEABURY  
First American Bishop

Church to call the nations, states and everyone to the judgment seat of Christ, and cowardice within the Church is obviously not a virtue. Inside the Church are those who draw off disciples with their strange teaching, placing their personal opinions above that of the Church. The Prayer Book clearly demands of those to be consecrated Bishop that they . . . "banish and drive away from the Church all erroneous and strange doctrine . . ." Paul knew the attacks would be made both from within and from without. The office of Bishop stands and must stand as a bulwark against the corroding influences of loose thinking and action.

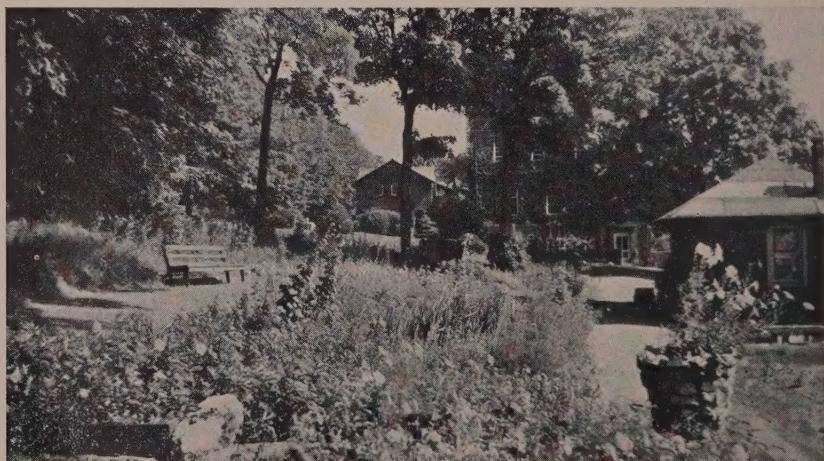
"For this I know, that after my departing shall grievous wolves enter in among you, not sparing the flock. And also of yourselves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch and remember. . ."

Finally Paul adds his commendation.

"And now brethren, I commend you to God, and to the word of His Grace, which is able to build you up and to give you an inheritance among all them which are sanctified." Again Paul is addressing the Church with a particular emphasis upon the office of Bishop, and how necessary his words are! It is basic to the office of Bishop that he who holds that office feed the truth to his flock and hold before them the realization that we are the Body of Christ. It is also basic that he drive off the enemies of Christ within and without the Body. But these are exhausting tasks, my brethren. Your Bishop-elect is but a man called by God and approved by you to a holy office. It is God who can and will strengthen him and build him up. What a power God can make him in this troublous world if the communicants of his Diocese will pray for him daily! Accept the words of Paul as your own and daily commend your Bishop to God and to the word of His grace, that God may build him up and use him as He will. So many times your Bishop will not know what to do and if on such occasions he feels about him the comforting, strengthening presence of your prayers and devotion, his humanity will be caught up to the Real Presence where truth stands clearly revealed. The divisions of Christendom have brought us to the heart-breaking stage where truth itself, coming from many

mouths, seems to the people a variable thing. Yet we did not create the times which we live nor can we wobble through them. We need that commendation to God and the word of his grace. There is a sense of humility here which well befits us, for though we be the Body of Christ we must remember we are not the mind nor the will of Christ. He can use us as we let Him and He alone knows what we should do. My prayer for this Bishop-elect and for this Diocese is that together they may see His guidance. There is a sense in which we must simply trust. That trust is not an escape; it is the honest attitude of honest men who seek to do God's will through His Church. It is the recognition that He is Creator, we His creatures.

And now my brother, one word to you and that word also came from the lips of your predecessor Saint Paul. ". . . Be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."



HOLY CROSS—THE GARDEN

# Mystery and Religion

FREDERICK WARD KATES

**T**HREE'S too much mystery in religion—too much one has to take on trust. I like to have things proved to me."

"Give us more light on practical problems of the day and less theory and doctrine."

Statements like these a clergyman frequently hears from the lips of people who complain that there is so much about religion that is mysterious and who in the same breath assert or infer that everything in the world of science is perfectly clear and demonstrable.

But religion, remember, has no monopoly on mystery. We recall the story told about Dean Shailer Matthews of the University of Chicago Divinity School, who, after listening to an abstruse scientific lecture, announced that he was going home to indulge in a bit of light reading on the Christian doctrine of the Holy Trinity! Present-day science is full of mysteries: the churches have no corner on the mysterious.

Religion may have its mysteries, and it does, but so also does Science. Why does a dip have a heat of  $4\frac{1}{2}$  degrees above the atmosphere? Why is the song of a lark pitched always in precisely the same key? Why do bees make their combs hexagonal? Or note the words of Henry Norris Russell of Princeton University: "A snowflake falls on the ground and melts in the twinkling of an eye. What has happened? Molecules of water have broken loose from their crystalline arrangement one by one and slid away to form a liquid. It is a demonstrable fact that the number of separate molecular events involved in the melting of one snowflake exceeds the number of bodily movements, heartbeats and all, made by all the soldiers during the four years of (The First World) War, and it takes a hundred such snowflakes to make one drop of water. Before such complexity and mystery the mind reels."

If the eternal and external worlds are full of mysteries, the world within each one of us, psychologists tell us, is a realm of even

greater mystery and wonder. Indeed all life, it would seem, is full of mystery, and one does not wonder that Santayana sees the universe smiling at the frantic efforts we funny little creatures called men expend in trying to solve its riddles.

And there's no point and little sense in getting mad at the universe because things are so. The universe will not be influenced one iota by our wrath and displeasure. If anything, it will only be amused by our rantings. You may remember the classic remark attributed to Carlyle when he was told that Margaret Fuller, the New England transcendentalist, had become reconciled to the universe. Exploded Carlyle: "Gad, she'd better!"

The simple fact is that life is full of mystery and the whole universe is too; and, we feel, this is not necessarily something to deplore. Mystery is not an evil thing or something to be feared.

For one thing, mystery makes human life possible. Limitations of sight, hearing, understanding, and emotional response—these all are necessary if we are to live normal lives. We put blinders on horses to keep their eyes looking straight ahead, to keep them in the road. Thus they pull their load better. So for ourselves we need the blinkers our mysterious universe puts on our eyes, that our vision may be focussed straight ahead and that we may pull our loads in life better. We have to be kept "in the dark" concerning the future and what lies ahead for us, or we couldn't live at all today.

If any one of us were acutely sensitive to all the misery and suffering and sorrow in the world at this moment and an intimate sharer of it, we should perish. Our hearts and minds would explode under the pressure. If any one of us knew, tasted, or shared all the joy in the world at any one moment, we should die of the ecstasy. If we knew the course of the future, if we could foresee now all that is in store for us—if

we knew all this in advance, our energies would be paralyzed. We have to be kept "in the dark" concerning the future that we may live at all well and happily today.

Not only does mystery make life tolerable and possible. It makes life interesting.

Life is monotonous and drab enough for most people, but for the person who is full of zest for living and glad just to be alive, life possesses all the fun and adventure of a treasure-hunt, following a clue here which leads to another clue there until the prize is found. The mystery of life, of what's coming next, prevents life from becoming dull and boresome for the person who is alive and wants to keep on being so. "Danger and uncertainty are really the breath of life," says I. A. R. Wylie.

Something else about mystery in life and perhaps it is the supreme blessing of all: the enormous amount of mystery in life bends us to humility, creates in us a sense of dependence, demands from us an attitude of faith and trust.

"It is our very ignorance, our very sense of encompassing mystery that makes us reverent and humble and trustful," said George Craig Stewart, the late Bishop of Chicago. "It is that very fear of the dark that makes us feel around till we touch the Father's hand in the darkness." These very things—reverence, humility, trustfulness—are the key-stones in the arch of religious living.

Indeed, life has its mysteries and so also has religion, but religion's mysteries are not mysteries of darkness but of light. We are

children setting out across the vast and terrifying reaches of eternity on our pilgrimage to our true fatherland, the presence of God. Religion comes to us as we begin our progress and whispers to us of the trail to follow. It is called "The Way". We begin to march along this path at Baptism when we join company with the host of travelers traversing the same route. As we walk the path, it soon becomes a wide road, a broad highway worn smooth by thousands of happy pilgrims who have trod the same highway before. Ever and again, side-paths lure us off the course and we find ourselves lost and have to beat our hard way back to the highway again. But there's always a way back and always brother-travelers on their way in whose fellowship and companionship one can share. And while "The Way" is continually marked by new discoveries, new insights, new horizons to view and new mysteries revealed, the one great luminous mystery of all as we march along is "a sense of divine companionship, guidance, of leading, of protection, a feeling of strong hands that have been wounded and have come back to hold our hands, a consciousness of feet that passed this way long years ago and have returned to guide and stay our wayward, faltering feet."

Yes, religion has its mysteries, but they are the mysteries of light. Says the man of religion:

"I'd rather walk in the dark with God  
Than go alone in the light:  
I'd rather walk by faith with Him  
Than go along by sight."

"The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom the emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed. The insight into the mystery of life, couplet though it be with fear, has also given rise to religion. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive form—this knowledge, this feeling, is at the center of true religiousness."

—Albert Einstein.



HOLY CROSS MONASTERY

# The Church in Scotland

BY MICHAEL R. BECKER

**T**HREE years ago I was privileged to spend a few months in Scotland not far from the famous and lovely Loch Lomond. Like most American Episcopalians up to that time my knowledge of the Episcopal Church in Scotland was nebulous. I supposed that any Episcopal churches in Scotland would naturally be parishes of the Church of England. This I knew at least, that the "official" established Church in Scotland is the Presbyterian Kirk and that it is not too much like the Presbyterian Church in the U. S. A. Later on in England I was shocked to discover that some English clergy had heard only vague rumors about our Church in America, but in Scotland I was always equally surprised that the Scotitian knew as much about my Church as I did, and I was ashamed always to confess that I knew so little about his. I decided to remedy the situation to the best of my ability and what follows are the basic facts as briefly as I can muster them.

How Christianity came to Scotland no one really knows, although we do know that St. Ninian in the 4th century is really the Apostle to Scotland rather than the more famous St. Columba. The Gospel was probably brought from Ireland, for Ireland and modern Scotland were once inhabited by the same tribes. It was from the monastery at Iona that large portions of Britain and Northern Europe were evangelized.

Today the Church in Scotland has 160,000 members (in 1933), 60,000 communicants, 300 clergy and seven bishops. There are seven dioceses each with its own cathedral church. This is the ancient Church of Scotland, the One, Holy, Catholic and Apostolic Church, independent, a member of the Anglican Communion as we are, not "established" by law, much indeed like our own Episcopal Church. But why such small numbers, barely more than we have in some single diocese? Whenever you ask for the Episcopal Church in a Scotch town, the answer is almost invariably, "You will find

the *English* Church down the street." That epithet explains a great deal.

The Church in Scotland has always had the misfortune to back the losing team. We are not in a position to pass judgement upon the wisdom of their ill-fated selections. All we can do here is to note the fact that little by little her loyalties to one side or the other cost her dearly, all culminating in the incredible Penal Laws of 1715 and 1745 by which the clergy were forbidden to officiate publicly and churches were either burned, or pulled down at the expense of their own congregations. It was not until 1792 and the leniency of a monarch most Americans have been taught to detest, George III., that these laws were repealed. In 1689 the Church in Scotland had two-thirds of the population, and six hundred clergy. After the repeal of the penal laws, her membership had been reduced to one-twentieth of the population, four bishops and forty clergy. This, you will perhaps recall, was the period generally called "The Enlightenment."

First of all, the Church in Scotland has suffered grievously at the hands of Scotch clan leaders who sold her often to the highest bidder and used her to their own personal advantage in the violent duel between Tudor avarice and Scotch nationalism. As elsewhere, the closing decades of the Middle Ages saw in Scotland the increase of corruption and abuse, so that the subsequent arrival of Calvin's Genevan agents was not entirely unwelcome. It was not long before religious and political issues became so entangled and confused by intrigue that not even the antagonists could define them. By their incredible high-handed manoeuvring the well-meaning, but stupid, Stuart monarchs managed unwittingly to clarify matters to the extent that party lines became more clearly defined. The Episcopal party and the Presbyterian party became the parties of English supremacy and Scotch independence respectively. For better or for worse the Episcopal

party sided with the Stuart cause, and for its undaunted allegiance very nearly paid with its life.

The Church had always believed, as did almost everyone in the days of absolute monarchies, that rightly crowned and anointed kings held their authority from God. Don't laugh: our modern ideas about democratic government would have been laughed down too. (It is always unfair to read back into history modern viewpoints.) The cause of Scotch independence was not lily-white and that of the English coal-black.

After the legal "establishment" of the Presbyterian Kirk in Scotland (and in England) during the grim Cromwellian interlude, the restoration of Episcopacy under the amiable Charles II., and the final catastrophe and exile of James II., the Bishops in Scotland refused to swear allegiance to the new monarchs, William and Mary, for James, they believed, was still the rightful

king according to divine law. Thus the Church in Scotland wrote its own dea warrant by espousing repeatedly the i fated cause of succeeding Stuart pretender. Such continued disloyalty to the Crown w not a pleasant odor in the nostrils of Han verian rulers. In fact, it grew more insufferable with every rebellious attempt to smuggle a Stuart back onto the throne. The last act came in 1745 when the celebrated "Bonnie Prince Charlie" met the English on the field of Culloden in a last attempt to restore the Stuart cause. He was joined by many the Scotch Bishops. The first Penal Law had fallen upon the Church in 1715, but after Culloden, new and more stringent ones followed immediately. The Church in Scotland has not yet recovered from them.

We have an exceptionally close bond with the Church in Scotland. Our first American Bishop, Samuel Seabury, of Connecticut, was consecrated in 1784 at Aberdeen by Scottish Bishops after the oath of allegiance to the Crown required as one of the terms by the English Bishops proved insurmountable. In 1789 the Scotch Communion Office, with a few alterations, became our own in our Prayer Book of that year. The present system of Church politics in Scotland is based largely upon our own suggested in part by our saintly Bishop Grafton during a visit to Scotland.

For almost three hundred years the Church in Scotland has been associated with the struggle for independence and the return of the Stuarts. That is why to this day, to the intense annoyance of the Scotch Churchman, the Episcopal Church is so often called "The English Church". She is not English. She is the Apostolic and Catholic Church of Scotland with a glorious, if often sad, heritage. The fact that she exists today is not too difficult to explain when one takes into account the particular kind of faith and practice of that Church. The Church in Scotland stands today, as she always has, even in the face of such odds and persecution, for the whole Faith as once delivered to the Saints. Only such a Faith could endure what has been endured. We owe her our prayers.



SHRINE OF OUR LADY  
HOLY CROSS

# St. Michael's Wuchang

BY ROBERT E. WOOD

THE foundations of the Church of St. Michael and All Angels, Wuchang, were really first laid when Bishop Hayes came to the General Theological Seminary, about fifty years ago, and gave a come to a group of us who offered ourselves for work in this huge Diocese, which included the whole Yangtze Valley from Shanghai to Ichang. At that time he consecrated for us a portable altar which is in use. The good Bishop furthermore encouraged us to follow out our ideas of fitting a kind of Community life, living together at Wuchang as a center, and spreading out into the country, looking after seven outstations.

The first arrivals established themselves Boone School under the Rev. S. C. Partridge (afterwards Bishop in Japan). At the other end of Wuchang from Boone there was a rented house where Mission work had begun. It was called St. Mark's. As soon as one of our number was able to take permanent parts of the Communion Service in Chinese, the portable Altar was put into use and a Sunday Eucharist established, Chinese Deacon reading all the other parts of the Service, until the Priest was able to take a larger share. In due time a piece of land outside the Pao Ngan Gate was purchased with funds raised by Rev. S. H. Littleton and St. Mark's Church was erected and consecrated and became the nucleus for all our work "South of the Hill." But St. Mark's was outside the City Wall, and in those days, when the city gates closed early, every real distinction was made between "inside" and "outside" the City. We needed a Church inside to meet the growing demand. Later on St. Mark's was burned during one of our revolutions, and the bricks were used to provide living quarters for the staff at St. Michael's, when, owing to the generosity of Mrs. Robert Sturgess of Weston, land was purchased and our beautiful Church of St. Michael and All Angels was built and consecrated.

The congregation of St. Mark's simply moved themselves and became the first Congregation of St. Michael's. In those early days we had daily preaching in the Church Hall to crowds of non-Christians. Our people brought relatives and friends and neighbors, and many new converts to the Christian religion were made.

The coming of the Sisters of St. Anne brought a tremendous uplift to all our Parish activities, such as teaching, training choir and acolytes, visiting, Sunday School, and Social Service work, caring for the sick, and infirm, blind and lame—especially in The House of The Merciful Saviour. The Chinese Clergy who have served at St. Michael's never cease to thank God for the experience gained here in the great work of saving souls for Christ. They all discovered what Priesthood really means in the offering of the Holy Sacrifice of the Altar, Absolving and Blessing in the Name of Christ.

Ours is a city Church, but we have always had outside interests. In former years the Chaplaincy of the Church General Hospital was attached to St. Michael's. Regular work was also done in the Provincial Model Prison. Our work also spread out into the adjoining country like the spokes of a fan, and our Sunday congregations always have a good percentage of country people, who think nothing of a two or three mile walk to Church. We have always had also a chain of country stations up the river and in inland places, and the visiting of them is part of the duty of our staff. Our flourishing Parish Day School has always been a feeder to the Church.

From the very outset St. Michael's has always stood for the ancient tradition and essential principles of the Prayer Book. Never, for example, has any other Service been allowed to overshadow or take the place of The Lord's Own Service of Holy Communion on every Lord's Day and Holy Day. The other Prayer Book Offices, on the

other hand, have never been disparaged as a result of this, but have been made to enhance, rather than detract from, the importance of Eucharistic worship. Morning Prayer, for example, precedes the first Celebration of Holy Communion on Sundays, and is an excellent preparation for it, as the Prayer Book provides in the rubrics. Our 9:30 Choral Eucharist on Sundays, sung to a Chinese musical setting, is very hearty and popular, and the sermon is often a first introduction to the Christian religion for our many guests that attend it. Our Sunday Communicants often number about one hundred, approximately sixty at 7:30 and forty more at 9:30, not to mention the many others who attend our services.

No Church in the Diocese is more careful to live up to the Prayer Book. Every Holy Day, Saint's Day, Ember Day, and Rogation Day is observed by a well-attended Eucharist, and our Friday "Low Mass with Hymns" every week draws an average congregation of about forty. The Seven-fold Sacramental System provided for by the Prayer Book is constantly emphasized. Our classes preparing for Baptism, Confirmation, Confession, and Holy Communion before the great Festivals bring us new converts, penitents, and Communicants every year. Holy Unction for the sick is always available; marriage and burials are always made as distinctively Christian as possible; the Holy Sacrifice is offered frequently for the dead; Saint Mary the Virgin is restored to her rightful place and the Doctrine of the Communion of Saints is never neglected.

This is but a sketch of the spiritual history of St. Michael's. The restoration of our Chancel is the gift of a generous donor as a Memorial; the pews in the Nave are another; the combined Lectern and Pulpit was given by another St. Michael's Church in the United States. For these and all our blessings we thank the Lord continually.



## A Cross-Section of the Church

BY ST. IRENAEUS

(whose feast is on July 3rd)

**S**O it is possible for all, in every church who wish to see the truth, to look back to the tradition of the Apostles now known throughout the world; and we reckon up those whom the Apostles appointed bishops, and their successors down to our own time; who never taught or heard of anything such as these [heretics] rave about. For if the Apostles had known deep secrets, which they were in the habit of teaching to initiates separately and unknownst to the rest, they would have handed these on especially to those to whom they were entrusting the very churches. They particularly wanted their successors whom they handed on their governing position, to be competent and blameless in all things: for if they acted faultlessly it would be a boon, but a calamity if they were to fall away.

But since it would take too long to recapitulate, in such a volume, the successions in the churches, we put to confusion all those who in any way, by self-will or vain glory, or by blindness and wrong-headedness, make false inferences, <sup>(1)</sup> by pointing to the tradition of the great, ancient, and universally known church founded and established at Rome by the two glorious apostles Peter and Paul: to its tradition which it has followed from the Apostles, and to its faith proclaimed by the men, through its succession of bishops down to our time. For to this church, because of its being at the seat of government, <sup>(2)</sup> it is inevitable that every church should come together—the faithful, I mean, from all parts so that here the genuine apostolic tradition has always been preserved by those who come from everywhere. (*Against Heresies*, Book III, Chapter 3, translation and interpretation ours.)

(1) Or, who gather in unauthorized meetings.

(2) One likely translation out of several that are possible, do not think the choice makes much difference. For the crucial words are those in italics, and of these the meaning is perfectly clear: Rome is orthodox because of its many visitors. For a full and scholarly discussion of this famous sentence, Lecture I in *The Primitive Saints and the See of Rome*, W. Puller, S.S.J.E.

# Notes From The Side Aisle

BY E. FORTIS

HE word "Office" in such phrases as "Daily Offices" or "Divine Office" is commonly used, like many technical terms, without reference to its original meaning.

The original meaning of "Office" is "duty"; hence the common secular use of the word, in which a man's office is his sphere of duty, or the place where (at least in principle) his duties are performed. Like similar terms "Divine Service" and "Worship," it is applied to the worship of the Church as being part of our duty to God. Though God leaves us free to discharge our duty of worship or neglect it—unlike the Jews in their courses which praise Him unceasingly—yet it is a duty which as creatures we owe to our Creator. Still more as members of God's people we owe Him thanks for redemption. Worship is of great benefit to us; but we offer it primarily because it is our bounden duty and service.

This sense of the duty and delight of worship, as a service of obligation and also of thanksgiving and love, was a well-known principle among the Jews in the time of Our Lord. Every day the morning and evening sacrifices were offered in the Temple on behalf of the whole nation, and every morning and evening the pious Israelite joined himself to these sacrifices in spirit at his morning and evening prayer. The heart of these prayers was the verse which serves as the Jewish profession of faith—the Shema, "Hear, O Israel: The Lord our God is one Lord"—words which a few verses further on the Israelite is told to remember "when thou liest down and when thou risest up" as well as at other times (Deuteronomy 6:4-7). This custom added to morning and evening prayer an afternoon prayer, at the close of the day's work. While the duty of worship itself does not necessarily involve any particular frequency of the act of worship, certainly daily prayer is in accordance with the rhythm of nature as well as of human life. New every morning are the compassions of the Lord (Lamentations 3:22-23), and

every evening brings us new cause for thanksgiving and prayer.

When Our Lord's disciples asked "Lord, teach us to pray" (Luke 11:1) it is quite possible that what they had directly in mind was what form they should use in their daily prayers. In giving the *Our Father* Jesus provided them both with a form and a model. Quite naturally therefore the early Christians used it in their daily prayers as the Jews used the Shema, and we find references in the Fathers to its being said similarly two or three times a day. Our "bounden duty and service" is most completely discharged of course in the Eucharist, to which the Prayer Book applies that phrase. But there is still a place for other forms of daily prayer; surrounding the daily sacrifice there



FR. LOUIS LOREY  
(July 11)

is a need for daily prayer to lead us to and from the altar, and since the Daily Eucharist is not possible for all Christians there still remains the daily duty and privilege of prayer. St. Paul's injunction to pray without ceasing (I Thessalonians 5:17) is in part fulfilled by the principle that our work as well as our worship is an act of service to God. But for those to whom God has come so close as He has to us it is natural to turn to Him in prayer more often than twice or even three times a day if we can. So in the third century St. Hippolytus recommends to all Christians prayer at the third, sixth, and ninth hours of the day, at midnight and cock-crow, as well as at morning and evening. Monks and nuns naturally came to offer these prayers in common, and so arose among them the full and varied form of the Divine Office, which exemplifies the texts "At midnight will I rise to give thanks unto thee" and "Seven times a day do I praise thee" (Psalm 119:62,164).

In many forms of the Divine Office the Lord's Prayer is replaced as the main and central prayer by others, such as the Collect of the Day, and certainly there is no divine law that it must be said at every service as long as all prayer is offered "after this manner" (Matthew 6:9). But St. Benedict doubtless directed wisely that the Our Father should be said at each Office, and that at the principal morning and evening Offices it should be solemnly sung aloud. This was therefore done in the monastic Cathedrals of mediaeval England, as it is today at Holy Cross and other places where the Monastic Office is used. It may be from the monastic use that the English Prayer Book adopted the recitation of the Our Father before other prayers at Morning and Evening

Prayer, a usage which has been preserved in the latest revision of our American Book—although rather improperly omit the Our Father at the climax of the vice when it has already been said with preparatory prayers at the beginning.

We are all sharers in the Church's Common Prayer, whether our own prayers are the full traditional Divine Office, the Daily Morning and Evening Prayer of the Prayer Book, or the informal morning and night prayers for which no one should be unable to find time and place. One remembers Father Huntington's familiar form of morning prayers, to be said while descending three flights of stairs in a treatment house, and in recent years prayers have been offered in many stranger and harsher places than that. There are doubtless some whose sufferings deprive them of the means and the will to pray, as there are others, even among those who have joined to the Body of Christ by the grace of Baptism, who have the means but not the faith. All are still included in the prayer of the Church which is offered by many behalf of all, as none are excluded from the all-embracing love of God.

So as we offer our brief prayers, or part in some simple service, we may remember the great corporate homage to God which we are part. In the worship of great Cathedrals and Abbeys, in the simple services of parish churches and small homes of prayer, in the private Offices in which busy priests and Religious find strength in the unpretentious prayers of everyday people and the artless prayer of Christian children—in all these the great work of the Divine Office is carried forward, and mankind is bound closer to the throne of God.

## The Liberian Mission

A LETTER FROM BROTHER SYDNEY

**T**WO weeks ago I did some of the Kisi territory. There were many loads at Buedu (among them the organ and the stove) so Fr. Parsell sent me over to superintend opening them and getting them

carried back. Many of the items had been taken to pieces, so that is why I went by way of Kondo Bengu and Kondi Dandu and enjoyed my visits to both places especially the latter, where Philip



ce has a fine school—18 boys in residence and a few day pupils as well. While in Sierra Leone I went over to Pendembu to do some shopping and finally met Nicolard. I had an awful time about carriers. Sambolahun gave me 40 men and I wanted on a lot more from various towns. Momo Hina had ordered them to help. However a little boy got lost here and they sent everybody out to look for the kid in the bush. Evidently they had quite a rever about it while I was away as there was some talk of bad medicine. In the meantime I was cooling my heels over at Buedu wondering where all the carriers were. Then a note came from Fr. Parsell explaining the situation. But I could not get carriers from Kai Thungi as Kemo Baye's father had died the week before and they were having a big feast for him—in fact the whole town was drunk as far as I could see. I stayed at the chief's place and, at first, thought that I was being highly honoured when they moved me there from the government rest house. But actually the latter was the better. Life in such a court is pretty bad. The second night I was there they carried the chief home dead drunk and there was a great deal of dancing, yelling, etc., till late in the night. Even after I did go to sleep a devil came around with his attendant noises at 12:45 a. m.

I was certainly glad to leave Buedu and the back to Bolahun, although I was sorry to have to leave many loads behind, but

there was no other way out of it. In fact quite a few loads are still there. When I arrived here Wednesday afternoon I found things in a turmoil all right about the lost kid, but about half an hour after I got here a great shout went up that he had been found and they were bringing him in to Koihimba. So I ran over there with a big bunch of people and sure enough he was soon brought in. There was great rejoicing, but I was glad that I went for the people were all for stopping to dance around the boy while he needed attention at the hospital, so I kept them bringing him in. He came through the ordeal well although he was badly cut from the bush grasses. On Saturday the District Commissioner came down and held a palaver to investigate the gossip about kidnapping and evil medicine.

The organ is a great joy to me personally and many of the boys also get a big kick out of playing it. Some of them play very well and I am hoping that we will get others to be musical-minded. It is a great help at choir practices. The tonettes that Miss Zobel gave me are a big hit and many of the boys play them.

I had a most interesting thing to happen just after I got back from Buedu. I had been telling my biology class about protoplasm and was looking around for various examples of it to show them under the microscope. I am collecting all sorts of animals and plants from this territory for a sort of museum as well as for my own informa-



THE VISITATION

(July 2)

By Isenbrant

(Courtesy of the Metropolitan Museum of Art)

tion, and the boys send me all sorts of specimens. Sometimes it is rather hard to know what to do with the live ones! Justin sent me eight snake eggs, so I decided to open one of them and put it under microscope for the class to see. Imagine my pleasure when I found that the embryo had been partly formed. I lifted it out of the egg (it was about a half inch long) and put it in on a slide. Then imagine my amazement when I found that it was still alive! Fr. Parsell was in retreat but I ran and told him. Fr. Bessom in my excitement, even though it was rest period and a Friday in Lent, got his coat and boots and went to see it. We stood there with great awe at this wonder—we could see the heart beating and the blood pulsing through. I took it down to the high school but was chagrined to find that the boys were much more impressed at seeing onion through the microscope than a real living heart.

I have been impressed by the variety of our collections at the church. It is quite the usual thing, of course, to get all sorts of offerings in kind, such as Kola nuts, Peaches, apples, oranges, etc., but I thought the offering on February 8th took the cake in variety in actual currency. We had the following: one American fifty cent piece (which was from the collector, Thomas, who was here that Sunday), one British West African shilling, one USA dime, four USA nickels, seven Liberian two cent pieces, five Liberian one cent pieces, 18 USA one cent pieces, three Liberian half cents, one French centime and one egg. I wonder what the value of the centime would be now that the franc is only worth about a quarter of a cent.

### Contributors

The Rt. Rev. C. Avery Mason is Bishop of Dallas.

Fr. Frederick W. Kates is rector of Christ Church, Oswego, New York.

Fr. Michael R. Becker is on the staff of the Cathedral at Albany and is a member of the Oblates of Mt. Calvary.

Fr. Robert E. Wood is rector of 'St. Michael and All Angels', Wuchang, China.

# Holy Cross

HIS is a beautiful spot, perhaps not so breath-taking as the site of Mt. Calvary, but lovely nevertheless. There deeply wooded hills all around and the Hudson River flowing placidly by. Now that the trees are in leaf we are enjoying seclusion which is so necessary to a monastic establishment.

Perhaps you have already become aware of the coming and going of the members of the community if you have been reading intercessions and notes. We are in and of the house a good part of the time keeping various engagements, preaching missions, holding retreats and attending to business, for even monks have business matters to look after. This is a real problem when a large place is to be kept up and the house run as smoothly as possible. This is important for the mother house serves as a pattern for the other houses. Our engagements for June give some idea of how we are constantly on the go. Fr. Superior came back to Holy Cross after engagements which started right after Easter. These you have read about. In June he went for Prize Day at South Kent School and then conducted a conference on mission preaching to the clergy of the Diocese of Western Massachusetts. Bishop Campbell held a retreat at Peekskill for the associates of the community of St. Mary and is at this time at Versailles conducting the long retreat of the Order of St. Helena. Fr. Whitall took the ministrations at Sing Sing while Fr. Parker was away. Fr. Parker preached at the Church of the Ascension, Kansas City, Kansas, on June 13th and at Hays and other mission stations in Kansas on the 14th. Br. Herbert and Fr. Gunn took part in the Valley Forge Conference. Fr. Packard went to the summer conference of the dioceses of Western New York and Rochester at Lima, New York. Fr. Adams is in charge of St. Mary's Church, Denver; Colorado, for a month. Fr. Hawkins gave retreats at Christ Church, Marlborough, New

York, and St. Clare's House, Upper Red Hook.

The Father Superior resides here, but he is so busy with his engagements that the direction of this house is in the hands of the father-in-charge. And here is a tip: if you want to visit us here write him and he will attend to the matter. Perhaps there may be a big retreat on at the time you wish to come or the guest quarters may be almost empty. These factors determine when we can take



THE ROOD  
Community Garden

guests. So remember, do not write individual members of the Order or the guestmaster if you want to pay us a visit; write the father-in-charge. Under him are the other members of the community and we do our jobs at his direction.

The novices are trained here at the mother

house. Bishop Campbell has charge of them and they all live over in the wing of the monastery near the chapel. The pictures in the previous issues of the Magazine of the long building with the tile roof will show you their quarters. They are trying the life to decide whether God wants them for this special vocation. They should have your prayers for we have a good novitiate and we need recruits to extend our work.

The Companions of the Order of the Holy Cross live here. They are Brothers Aidan and Cuthbert. They have rules of their own and help in various ways about the house. Br. Aidan helps in the refectory and rings the bell for the meals. He had a big job in looking after Fr. Mayo for several years before the latter died and all were impressed by his great devotion to the needs of that venerable old priest. Br. Cuthbert works in the Press and attends to the evening mail which has to be taken down to the post office where the in-coming mail is collected and brought back.

We also have the Holy Cross Press with office and packing room on the first floor of the wing which houses the novitiate. Fr. Archie Drake is in charge and has Fr. Raw-

son and Br. Cuthbert to help him. The Press does a big job for there are many people who write for tracts, books and information. You will understand how much work it involves when you consider that Fr. H. son's tract, "The Anglican Church and Henry VIII," has sold almost 150,000 copies!

Our beautiful chapel designed by the architect Ralph Adams Cram is the real center of our life. This is the only one of our houses where there are enough men in choir to sing the offices daily. We sing them all except Prime and Matins. Then there are the Masses which are offered daily at our altars, for the dead, for those who help us by their prayers, alms and for those who need our help. Our associates and for all the faithful who have departed this life. The atmosphere of worship is supposed to set the tone for our houses and this being true it is not surprising that so many guests remark on the great peace that pervades our life here. This silence does not exist for itself alone, but for our guests who come from a hectic and anxious world find a measure of that peace which is the fruit of holy joy.



NEAR THE DOOR OF THE PRESS

# Mount Calvary

THE most important event here during the recent weeks was the tea for the Synod of the Pacific. This meeting brought together representatives from the dioceses in Washington, Oregon, California, Idaho, Utah, Nevada, and Arizona. Over two hundred registered for the Synod and over three hundred came for the tea at



Mt. CALVARY  
Santa Barbara

at Calvary on May 13. It was a glorious day and we are grateful to our friends in Santa Barbara who made it possible for delegates from all these dioceses on the long slope to visit Mount Calvary. Our hosts go out to all those who in various ways made this reception such a success.

A number of gifts have been presented. Chalices which once belonged to Bishop O'Farrell, of Wyoming, were given by Mrs. Nichols together with a relic of the True Cross. We are very proud of these gifts and highly honored by the relic.

We are the proud possessors of four different kinds of bells! The largest was made in Florence and weighs about a hundred pounds. This was given by the Rancheros, who is a famous organization here in California. This bell will ring the Angelus and De Profundis. Then there is an antique Chinese gong given by Mr. and Mrs. Nichols. Thirdly, we have a ship's bell to announce the offices, given by Mr. Worth Johnson. Last of all, a bell from

Cape Cod, given by Mrs. D. W. McClenahan, serves as a front door bell.

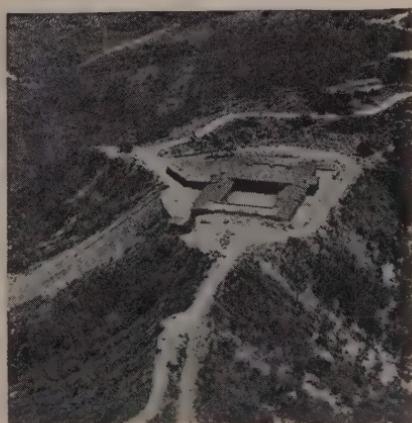
A very much appreciated memorial is the gift of four orange trees and four lime trees by the Campbell brothers in memory of their father. These trees have been placed in the patio. Other friends have given offerings towards the patio.

Miss Amy du Pont has given us a magnificent iron cross with a lovely stone pedestal for the center of the patio. This is a particularly beautiful monument.

Through the kindness of friends in Denver, Father Stanley's library has arrived and we are busy sorting out the valuable books and adding them to our shelves. We are happy to report that the library itself has just been completed.

I should also make mention of gifts for the Refectory: a beautiful crucifix from Father Hathaway, a statue of Santa Barbara and the reader's chair from Mrs. Stedman, and a beautiful oil painting of the Madonna and two Saints from Mr. Falvey.

The chapel dedicated to "Holy Cross" will deserve an article to itself, so many and lovely are its appointments. It is the gift of Mrs. Perry Francis.



Mt. CALVARY  
From the North

Our first retreat will be held here on the week end of June 18, 19, and 20.

Mount Calvary is now ready for the formal arrival of the Fathers in August. Our next project is the completion of guest cells. We can now house only three guests.

Gifts should be sent to Father Tiede, Box 1296, Santa Barbara, Calif., and can be made out to the Order of the Cross. We are dependent on our friars the West both for the completion of the Monastery and also for its support.



CHRIST "THE PANTOCRATOR"

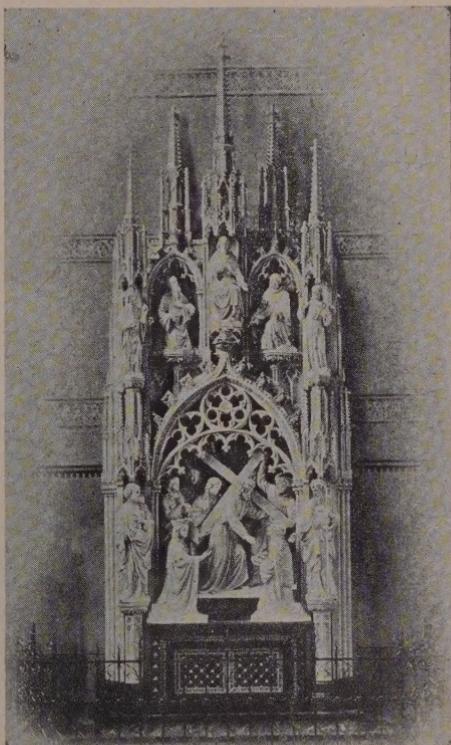
Mosaic from the Apse of Cefalu Cathedral, Sicily

### St. Andrew's

Andrew's School held its 43d Commencement on May 30th. Eleven boys were graduated. The Alumni speaker at the Class Exercises was Lynn Powers, Class of 1937, and the guest speaker, The Very Revend Robert F. Gibson, Jr., Dean of Luke's Seminary, Sewanee, Tennessee.

May 31st to June 2d a Retreat for priests was held at St. Michael's Monastery. Eleven Priests and one Bishop participated in the retreat. They represented different Dioceses in the Fourth Province. The retreat was followed by a Conference on the means of fostering the Catholic faith and practice in the Province.

June 3d, a Conference was held at St. Andrew's School under the auspices of the Tennessee Province of the Confraternity of the Blessed Sacrament. It opened with a Eucharist at eleven o'clock, at which Bishop Louttit was the preacher. After noon two papers were read, "The Eucharist as Participation in Redemption" by the Reverend George A. Fox, and, "The Children's Eucharist" by The Reverend D. Webbe.



### Intercessions

*Please join us in praying for:—*

Fr. Superior who is to serve as chaplain to the Summer School of Religious Education for colored people at Lincoln University, Pennsylvania, July 18-23.

Bishop Campbell concluding his retreat for the Order of St. Helena and holding retreats for associates of that Order and workers at Versailles, Kentucky, July 1-11.

Fr. Whitall supplying at Holy Comforter Church, Poughkeepsie, New York, July 18.

Fr. Baldwin holding a retreat at Fond du Lac, Wisconsin, for the Sisters of the Holy Nativity, July 13-17.

Fr. Packard concluding his work at the Youth Conference at Lima, New York, July 4.

The long retreat of the Order of the Holy Cross to be conducted by Fr. Baldwin, July 24-August 4.

For the election of the Superior of the Order to be held on August 4.



# An Ordo of Worship and Intercession, July-Aug. 19

- 16 Friday G Mass of 7th Sunday after Trinity col 2) of the Saints 3) *ad lib*—*For the Faithful Departed*  
 17 Of St. Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM  
 eration—*For St Andrew's School*
- 18 8th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* or pref of Trinity—*Authors, editors and teachers*
- 19 St Vincent de Paul C Double W gl—*For the Oblates of Mt Calvary*
- 20 St Margaret of Antioch VM Simple R gl col 2) of the Saints 3) *ad lib*—*For the Sisters of Margaret*
- 21 Wednesday G Mass of of Trinity viii col 2) of the Saints 3) *ad lib*—*For social and economic j*
- 22 St Mary Magdalene Double W gl cr—*For all sinners*
- 23 Friday G Mass as on July 21—*For the Christian solution of racial problems*
- 24 Vigil of St. James V col 2) of St Mary 3) for the Church or Bishop—*For all bishops*
- 25 St James the Apostle Double II Cl R gl col 2) Trinity ix 3) St. Christopher cr pref of Apostle  
 Sunday—*For missions*
- 26 St Anne Mother of the BVM Double W gl—*For the Order of St. Anne*
- 27 Tuesday G Mass of Trinity ix col 2) of the Saints 3) *ad lib*.—*For the peace of the world*
- 28 Wednesday G Mass as on July 27—*For the sick and afflicted*
- 29 St Martha V Double W gl—*For all in routine jobs*
- 30 Friday G Mass as on July 27—*For the mentally deranged*
- 31 St Ignatius Loyola C Double W gl—*For all religious*

August 1 10th Sunday after Trinity Semidouble G gl col 2) St. Peter in Chains 3) St Paul 4) Holy  
 cabees cr pref of Trinity—*For schools of prayer*

- 2 Monday G Mass of Trinity x col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*For the  
 Mary Santa Barbara*
- 3 Tuesday G Mass of Trinity x col 2) of the Saints 3) *ad lib*—*For the Liberian Mission*
- 4 St Dominic C Double W gl—*For the election of superior of OHC*
- 5 Thursday G Mass as on August 3—*For increase of vocations to the religious life*
- 6 Transfiguration of Christ Double II Cl W gl cr prop pref—*For the Community of the Transfigur*
- 7 Holy Name of Jesus Gr Double W gl cr pref of Transfiguration or Of St Mary Simple W Mass as  
 July 17—*For the Community of the Holy Name*
- 8 11th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—*Fo  
 conversion of good pagans*
- 9 Monday G Mass of Trinity xi col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*For the  
 employed*
- 10 St Lawrence M Double R gl—*For the persecuted*
- 11 Wednesday G Mass of Trinity xi col 2) of the Saints 3) *ad lib*—*For our associates*
- 12 St Clare V Double W gl—*For the increase of the contemplative life*
- 13 Friday G Mass as on August 11—*For all seminaries*
- 14 Vigil of the Assumption BVM col 2) of the Holy Spirit 3) for the Church or Bishop—*For Chri  
 Family Life*
- 15 Assumption BVM Double I Cl W gl col 2) Trinity xii cr pref BVM (through the Octave unless o  
 wise directed) LG Sunday—*For the Poor Clares*
- 16 Within the Octave Semidouble W Mass a) of Octave gl col 2) of Sunday 3) of the Holy Spirit  
 b of Trinity xii G col 2) Octave 3) of the Holy Spirit—*For the prophetic witness of the clergy*

NOTE:—On the days indicated in italics ordinary votive or requiem Masses may be said.

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